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Notes

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Notes from "Whatever You Ask . . ."

¹ Martin Luther, *Auslegung des Evangelium Johannis* 1.5, cited by Alan Richardson, *The Gospel according to Saint John: A Commentary* (New York: Collier, 1962) 28.

² For a list of parallel passages, see Raymond E. Brown, *The Gospel According to John XIII-XXI* (Anchor Bible 29A; Doubleday: Garden City, 1970) 634-635.

³ The most comprehensive recent attempt to establish the theological context of the New Testament, and of Christian Scripture as a whole, is the work of Brevard Childs; for his treatment of John, see *The New Testament as Canon: An Introduction* (Philadelphia: Fortress, 1984) 117-142. Childs' canonical approach to theological exegesis neglects the important role that the central *convictions* of teachers in the ancient church played in the formation of the canon, and it exaggerates the importance of *sequence* in the anthology assembled to serve as the church's witness to these convictions. He has nonetheless reminded interpreters of some central issues in theological exegesis that many have ignored; see most recently and fully his *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1993). A major obstacle to understanding the Gospel in recent study is the widespread assumption that the Johannine community was sectarian *vis-a-vis* not only Jewish communities but also other Christian churches, developing its faith and practice in isolation from them.

⁴ On sharing the mind of Christ as preliminary to Christian prayer, see Austin Farrar, *The Triple Victory: Christ's Temptation according to St. Matthew* (1965; 2nd ed., Cambridge, Mass.: Cowley, 1990) 5-9.

⁵ This understanding of the text is reflected in the New International Version and the New Jerusalem Bible. The New International Version introduces a paragraph break at the beginning of v. 16, which signals a change in the content of Jesus' reply; the New Jerusalem Bible arranges Jesus' answer in poetic lines, not in paragraphs, but it too recognizes the role played by the disciples' questions in 14:5,8,22 in the structure of this chapter. In the Revised Standard Version, in contrast, 14:8-21 embraces four paragraphs (three in the New Revised Standard), and v. 22 is oddly included within the paragraph that begins at v. 18.

⁶ Diognes Allen shows the significance of the relation of indwelling for understanding the doctrines of the Trinity and the kingdom of God; see *Finding Our Father* (Atlanta: John Knox, 1974) 56-67, revised as *The Path of Perfect Love* (Cambridge, Mass.: Cowley, 1992) 46-59.

⁷ Brown, 636.

⁸ Dom Gregory Dix suggests that the phrase "in the name of Jesus" in the context of Christian prayer characteristically means "in the person of Jesus" (*The Shape of Liturgy* [with additional notes by Paul V. Marshall; Cambridge, et al.: Harper and Row, 1945, 1982] 41).

Notes from "God's Forever Presence"

¹ Known as the Paraclete Sayings. See F.F. Bruce, *The Gospel of John* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1983) 301-20.

² Bruce, 301; see also F. Porsch, "Parakletos," in *Exegetical Dictionary of the New Testament*, Vol. 3, eds. H. Balz and G. Schneider (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1993) 28.

³ Bruce, 301.

⁴ R. Bultmann (*The Gospel of John - A Commentary*, trs. G.R. Beasley-Murray, R.W.N. Hoare, and J.K. Riches (Philadelphia: Westminster Press, 1971) 568) states, "[T]he concept is hall-marked by the juridical sphere:...means the one who speaks before the judges in favour of the accused; it means the intercessor and helper."

⁵ F. B. Meyer (*Gospel of John*, Vol. II (Grand Rapids: Zondervan Publishing House, 1908) 235) comments, "There is no adequate translation for the word Paraclete. It may be rendered Comforter, Helper, Advocate, Interpreter; but no one word suffices. The Greek simply means one whom you call to your side, in a battle or a law-court, to assist you by word or act. Such a One is Christ; such a One is the Holy Spirit."

⁶ Hans Windisch (*The Spirit-Paraclete in the Forth Gospel*, trs. James W. Cox (Philadelphia: Fortress Press, 1968) 17) writes, "Thus the meaning of the Paraclete in our sayings is unfolded in three directions: (1) witness that vindicates and judges; (2) helper and aide; (3) counselor and teacher."

⁷ Windisch, 2. Windisch late comments (14), "The first three saying indicate most clearly that the statements form small units. They can be removed from the context without leaving a gap,

and, in fact the omission even improves the context." See as well, G.R. Beasley-Murray (**Word Biblical Themes - John** (Dallas: Word Publishing, 1989) 88. In another publication (**Gospel of Life** (Peabody, Mass.: Hendrickson Publishers, 1991) 71) Beasley-Murray indicates, "It is also likely that the five passages on the Holy Spirit had earlier been brought together to tell what Jesus said about the Holy Spirit, and the evangelist set them in the discourses at appropriate places."

⁸Bruce, 301.

⁹Ibid, 304; Beasley-Murray, **Word Biblical Themes - John**, 95.

¹⁰Bruce 315; See G. R. Beasley-Murray, **Gospel of Life**, 71.

¹¹ Bruce, 318; See Bultmann, 562.

¹²Bruce, 320.

¹³Westcott (**The Gospel According to John**, Vol. II (London: John Murray, 1908) 176) states, "Not send simply (v.26), but (as it were) assigned to you as your own."

¹⁴T. Holtz, "**Aion**," **Exegetical Dictionary of the New Testament**, Vol. 1, eds. H. Balz and G. Schneider (Grand Rapids: Wm. B. Eerdmans Publishing, 1993) 45; see also Matt 28:20; John 4:14; I John 2:17.

¹⁵Frank Pack (**The Gospel According to John, Part II** (Austin, Texas: Sweet Publishing Company, 1977), 63) states, "He is called another (**allon**, 'another of the same kind'), showing that the Counselor (**parakletos**) shares the same nature with the Father and the Son."

¹⁶Bruce (319) affirms, "The Spirit's prosecuting ministry is here expressed by the verb **elencho**, meaning (according to the context) expose, refute, convince or convict." Pack (86) states, "...a continuing activity in the future." Finally, pack (87) believes, "**Elegxei** means to bring to light, to expose, to convict, to prove someone wrong."

¹⁷Windisch (2) asserts, "Thus all the Paraclete sayings state clearly that the Spirit comes in the place of Jesus who has gone away and remains in heaven."

¹⁸Windisch (6) states, "The intimate relation of the Spirit to the disciples is very artfully portrayed with the three prepositions 'with you' (**meth'humon**), 'with you' (**par'humin**), 'in you'

(**en humin**)." The first preposition Westcott (176) affirms, "marks the relation of fellowship (see John 14:9; 15:27)." The second preposition Westcott thinks (176) suggests, "a personal presence (see John 8:38; 14:23, 25; 17:5)." The third preposition Westcott (176, 177) believes points to an "individual indwelling (see John 14:10,f)."

¹⁹See 14:16 (the Paraclete given by the Father at the request of Jesus); 15:26 (sent by Jesus from the Father); see also note 15; comp. John 3:16; I John 3:1, 24; 4:13.

²⁰Bultmann (563) states, "The absence of the article proves that it is the three ideas that are called in question, and not three cases of sin, righteousness, and judgment. It would therefore be wrong to supplement the three substantives with three subjective genitives."

²¹See John 15:26; 16:13-15; 17:20-23. Pack (179) states, "While Jesus is with the Father sharing the glory he had with him before the world was (17:5), the Spirit will be with his followers on earth, glorifying Christ among men."

²²Meyer, 238.

Notes from "Annie Tuggle . . ."

¹Annie C. Tuggle, **Another World Wonder** (Los Angeles: by the author, 1973) 11.

²Ibid, 12.

³Ibid, 28-9, 37-8, 42, 46-7.

⁴Ibid, 67-74, 83, 88.

⁵Ibid, 45.

⁶Ibid, 112.

⁷Ronald Takaki, **A Different Mirror: A History of Multicultural America** (Boston: Little, Brown and Company, 1993) 349.

⁸Tuggle, 84.

⁹Ibid, 122.

¹⁰Ibid, 128.

¹¹Ibid, 124, 134-9. Also see Gray's autobiography: **Bus Ride to Justice** (Montgomery, Alabama: Black Belt Press, 1995).

¹²Tuggle, 149.

¹³Carroll Pitts, Jr. "Working for the Lord: Annie C. Tuggle," **Twentieth Century Christian** 45 (June 1983) 26-8.

¹⁴Annie C. Tuggle, **Prepare Now for 'Old Age'** (Detroit: by the author, n.d.) 5.